

# CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST... BE YE RECONCILED TO GOD.

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WHOLE NO. 90

## CHRISTIAN AMBASSADOR.

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### LETTER FROM DR. CREDNER.

Our readers will be pleased and instructed by the perusal of the following letter from one of the most distinguished scholars and profound theologians of Germany. Some having doubted my description of his views, as given in No. 1 of our Quarterly for the present year, I addressed him some inquiries upon the general subject. My information was gained from a conversation with him, but as his knowledge of the spoken English was imperfect, and mine of the German more so, I *might* have been mistaken; although upon all important points very minute explanations were asked and given on both sides.

We shall probably have another letter soon, containing a fuller exposition of a particular remark which occurs in this letter, touching his peculiar views of certain doctrines taught in the Bible. We have been able to make out no other rendering of his words.

It is evident, we think, that he has misapprehended the true character of English Unitarianism. In conversation with some of the most prominent men of that denomination, we saw no tendency towards Catholicism, though some lamented deeply an approach in some members towards the extremes of Rationalism. There is little danger that the liberal men of England will go back into fellowship with rejected errors. Puseyites may do it, but they rely on the show of *venerable forms*, and the *privileges of authority* which none but Catholic priests dare claim. Unitarians of England we reckon upon as safe from all such ambitious designs and backward tendencies. Friend Credner must have been misinformed, or else our own acquaintance has greatly deceived us, which is hardly possible.

The delay of this letter is accounted for from the fact that the young man by whom it was sent spent some days in London, and had a long passage from thence to Quebec, and did not arrive in this city till about ten days ago. We are glad, even at this date, to lay so much of it as will be found interesting before our readers. W. S. B.

GIESSEN, March 22, 1849.

MY DEAR FRIEND:—Your valuable letter of the

19th of January has duly reached me, and I avail myself of the first leisure-hour to answer it. Besides, I feel called upon to do so, from the circumstance of the son of my family physician, a young man of the name of Edward Weber, who has devoted himself to natural sciences and technology, being on the point of leaving for the United States of America, with a view of establishing there a home for himself.

He offers to take charge of a letter and other little matters, and, at the same time, requests me to supply him with recommendations to his new home. I accomplish both objects—recommending the young man to your friendly notice, and charging him with this letter, together with a small pamphlet and a few prints which may serve to refresh your recollection of your short sojourn here, which was a source of so much delight to me.

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The unlucky fall upon my arm has rendered me unfit to write for a whole quarter of a year. Immediately after, I was charged with the business of a committee for drawing up new regulations of the church. That, indeed, deranged my own projects, but I could not avoid it. My intention was to devote the winter, first of all, to the study of the English language, then to ask of the government leave of absence, and to spend the summer on a voyage to the United States. This plan has now been deranged, partly by the business of the committee, partly by the circumstance of my wife not enjoying good health, and, in a measure, owing to pecuniary affairs, since the present condition of Germany has already exercised a disadvantageous influence upon our little property, which we have not even a chance to sell. To the present moment the condition of Germany only presents an uninterrupted series of disadvantages, and everything tends to strengthen the opinion I have long since formed—that the star of Germany is about setting, perhaps in order to rise the more beautifully in your home.

If I had not already reached the 53d year of age,—if I were only ten years younger, I should not, in the least, be doubtful what to do,—nay, I should not be so even at the present moment, if my family were not so numerous. But I shall firmly aim at this, that as many of my children as possible shall establish themselves in America.

I now enter upon your questions.

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Both the Catholic and Protestant Churches teach an endlessness of the punishment of hell. So does the Symbol Athanasianum at the end: "Et qui bona egerunt ibunt in vitam æternam, qui vero mala in ignem æternum. Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit." So does the Augustan Confession, Art. 17: "We also teach that our Lord Jesus Christ will come on the



day of judgment, to judge . . . but the ungodly and the devils he will condemn to Hell and endless punishment." For this reason the Baptists are rejected, who teach that the devils and damned men will not have everlasting torment. So do, among the Protestants, the Lutherans, while the (Reformed) Calvinists, in consequence of their doctrine of Predestination, went even farther. The absolute endlessness of the punishment of Hell is therefore a doctrine of the church, and its adoption is requisite to orthodoxy. Since the beginning of the late century, this doctrine of the endlessness of the pains of Hell was, for the first time, attacked as being at variance with the doctrine of a restoration of all things, (*apokatastasis* panton.) Since the middle of the last century, the doctrine of the endlessness of the punishment of Hell was also assailed, principally by Lessing, Buesching, Eberhard, Rosseau, and others, as being in itself contrary to reason, and unworthy of God. The consequence was, that the opponents of this doctrine also endeavored to prove that it was not contained in the Scriptures, which, however, led to the result, that though in many passages which were quoted, the absolute endlessness was not taught, yet this was the case in other irrefragable passages. After many fruitless attempts at a modification in an ecclesiastical point of view, modern orthodoxy has returned to the principle of adhering to the doctrine of the absolute endlessness of the pains of Hell.

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"What are the distinctions of Orthodox, Evangelical, Pietish, Rationalist?"

Orthodox is called any doctrine that agrees with the symbols of the Church; while, on the contrary, every deviation from them is called heterodox. An individual may be orthodox and heterodox at the same time. According to the strict and proper sense of the word, only he is orthodox, who strictly adheres to the spirit of the symbolical doctrine. The Pietists rely more on the immediate authority of the Scriptures, than on the symbols, but attach great importance to the doctrine of the entire depravity of human nature, of the Divine grace, and of the reconciliation through the Son of God. The Pietists almost entirely concur with the Methodists, from whom they differ only in external matters: Evangelical is an epithet introduced of late, instead of Protestant. For as during the last century the spirit of Protestantism was identified with protesting against a restraint upon reason in matters of faith, and as it was thought that even the name of Protestant justified this view—the Orthodox and Pietists of Germany succeeded in changing the name of Protestant Church into that of Evangelical Church, and the censors of books were ordered by the Prussian government, in all cases, to change the name of "Protestants," "Protestant Churches," into Evangelists, Evangelical Church, and so forth. Neither was any ecclesiastical authority allowed to bear the name of Protestant. As the Protestant Church in Prussia is the most numerous among the Protestant churches of Germany, this proved a successful attempt at gradually exchanging the name of Evangelical for that of Protestant. The name of Rationalist dates from the present century, but the subject itself is older. When, during the last century, orthodoxy became an object of graver and graver objections, and when the principles of the so-called free-thinkers threatened to become dangerous to the existence of Christianity, an effort was made on the part of many to save the cause of Christianity, by declaring the doctrine of the Scriptures to be altogether rational. This led to an attempt at removing the difficulties about those doctrines of the Bible which had become offensive as being contrary to reason—by adopting a so-

called rational explanation, so also with regard to the doctrine of the endlessness of the punishment of hell. Thus they established the principle that the Scriptures were altogether *rational*, that Christianity was the highest reason or altogether *rational*, while the church looks upon its doctrines as being, in a great many cases, above human reason. This accounts for the antithesis of "Rationalist" and "Supernaturalist." This rationalism led to the explanations of the miracles, &c. The rationalists of a later period declare this to be an artificial and unnatural explanation, admitting that the Scriptures contain a great many things that surpass the human power of thinking or conceiving; but they consider these only temporary views, and adopt only that which proves to them reasonable or rational as being essential in Christianity. And this, too, is principally the course I take as regards orthodoxy and pietism. Thus, for instance, I do by no means deny, that in some passages of the New Testament an absolute endlessness of the pains of Hell is taught, while in others only an endless misery.

It can be historically proved that this was a disputable question at the time of the origin of Christianity. In connexion with this, at the same time, the question was discussed, whether man was by nature immortal, or whether he obtained immortality by the communication of the spirit? Now, as the spirit was communicated only to the pious and believers, those men who remained without the immortal spirit were lost forever; their punishment consisted in everlasting destruction by death, (*oletheos aionios*, 2d Thess. 1: 9, comp. 1st Cor. v, 5,) while the pious who had received the immortal spirit, were by all means immortal. I, therefore, consider these only temporary views, resting upon the only rational conviction, and which reason admits—that *true religion can only take in view the salvation and happiness of all men*. I observe that the Universalists too, have assumed such a tendency, and I hope that if their doctrine will be consistently developed and kept free from any interference on the part of the State, they will, in the course of time, after having attained many higher degrees, arrive at the only true position of Christianity and true religion in general. This is what enlisted me for your cause, and roused my enthusiasm in behalf of it. Follow up this path, justify my hopes, and fulfil my prophecies. May God be with you!

\* \* \* \* \*

Thiess, in his work on the Scriptural and ecclesiastical doctrine of the endless punishment of Hell, Hamburg, 1792, presents the ancient history and literature.

I had for some time entertained the expectation that the Unitarian Presbyterians in England might be called to the mission of attaining for Christianity its free development of its spiritual power and sublimity. But I have given up this expectation, and rather think, from the latest events, that this denomination will not be able to keep itself independent of the tendency prevailing in the English Church to incline towards Catholicism. It is more than strange—nay, it is inconceivable for a logical mind, that one should reject the doctrine of the deity of Christ, and of the expiatory death of Christ,—that one should assail the Methodists, and that, nevertheless, one should seek an alliance with Pietists, orthodox and Catholics, at least that one should be fit to be reconciled with their principles.

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I shall be gratified to receive your frequent communications. Dispose of my services whenever you may have occasion for any information from me. I should be pleased to receive especially statistical communications about the ecclesiastical affairs in the United States. You would particularly oblige by sending me the last Universalist Companion. Should other denominations in



the United States have similar Companions, you would by transmitting them, greatly oblige me.

In our political, as well as ecclesiastical life, confusion and despair rule supreme. What will become of Germany?

Both our external and internal affairs would not admit of our aiming at American liberty. The misfortune arising from the movements of last March is solely owing to the extravagance of the republicans. No sensible man ought to go further than the state of affairs allows.

My wife and children, as well as the family of Knapps, join me in tendering you a cordial farewell!

Yours, &c.

D. CREDNER.

### A HAPPY CONVERSION.

The following comes to us from Chesapeake City, Md., enclosed in a letter from a friend, who informs us that the writer is one of eight or ten individuals soon to join our society in Elkton, and whose conversion may be traced to the influence of a protracted meeting recently held in that neighborhood. This meeting was the means of arousing their attention to the subject of religion, and leading them to search the Scriptures. The result is, they became convinced of the glorious truth of the world's salvation.

We are happy to hear that the Society at Elkton enjoys preaching a portion of the time by Br. Ashton, of Philadelphia. May the blessing of God rest on the cause of truth in that dark region.

CHESAPEAKE CITY, June 16, 1849.

*Respected Friend:*—I take my pen in hand to address you on the subject of religion, of all subjects the most important. While the protracted meeting was going on at Chesapeake City, I began to think seriously on the subject, and towards the last of that meeting, believed that a change of heart in this world was essential to salvation in the next. I therefore made up my mind to seek religion; and after I had, as I believed, obtained the favor of God, I took up my Bible, expecting to find my sentiments therein taught. This was the opening of a gate through which a flood of light has flowed ever since, illuminating my pathway in life, and pointing me to that God of love who has freed me from the bonds of error.

And now, my friend, you may want to know what that light is, and I will tell you. It is, that the Bible teaches the final salvation of all mankind. And, as proof of this, I will refer you to the law and to the testimony. It is recorded in the 45th chapter and the 22d verse of Isaiah, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none beside me." And why? We have the answer in the next verses. "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." This promise refers to the completion of the Savior's reign of grace, and the accomplishment of the purpose for which he was anointed with the Divine Spirit, sent as a messenger of mercy into the earth, and is now exalted to the right hand of the Majesty on high. Hence St. Paul says, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess him Lord, to the glory of God the Father." Phil. ii. 9, 10, 11. Again, we read, "For it pleased the Father that in him should all fulness dwell; and having made peace

through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. i. 19, 20. Again, to the same import, "Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 9, 10. The beloved disciple witnessed, by an eye of faith, this triumphant and happy termination of the mediatorial labors of the Messiah. The portals of heaven opened, as it were, before him. And he says, "And I beheld, and I heard the voices of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever." Rev. v. 11, 12, 13.

These precious promises and assurances are confirmed, my friend, by all the Scriptures say concerning the resurrection of the dead. See 1st Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive." To see in what manner they are raised, read from the 35th verse to the 52d of the same chapter. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. And when all things shall be subdued unto him, then shall the Son also himself become subject unto him that put all things under him, that God may be all in all." I will now close in the words of an eminent divine: "Then the reign of Christ shall end; then his work be consummated; then will he see the travail of his soul and be satisfied. Glorious period! Divine news! Methinks that I see the Savior deliver up his authority to his Father, that I can behold him presenting a ransomed universe to the care of the Father of all spirits—that I can hear him say, Father, I have finished the work which thou didst give me to do; my blood has nourished the seeds of truth until they have sprung up in every soul; my word has wiped away every tear, washed away all sin, removed all error, destroyed all pain, and has become victorious over death. All souls are reconciled, and to thee I surrender my kingdom. I in them, they in me, Thou in me and I in thee, all are one. Then God shall be all in all. The grand scheme of Christianity is finished. The mighty theme swallows up my thoughts; it is too vast for the mind. I can say no more. God is all in all. Hallelujah, for the Lord God omnipotent reigneth." Yours truly,

CORNELIUS GARRISON, JR.

N. B.—Sir, believing that the above passages of Holy Writ, and many others that might be named, teach, plainly and emphatically, the doctrine set forth in the commencement of this letter, I cannot consistently be a member of the Methodist Church. I therefore wish you, if you have not already done so, to erase my name from your class-book. If you think proper, you can read this letter to the members of Bethel Society, so that they may know the reason for my past, present, and future conduct. It is my wish that you should read this.

J. R. PRICE, Newcastle co., Del.

c. g., jr.

### THE TRACT SOCIETY AGAIN.

All who have perused the pamphlet recently published, entitled Foster's Letter &c., will recollect the Editor's exposure of the numberless dishonest practices



of "The American Tract Society." The last N. York "Churchman" has an article over the signature of "Caution," which makes some home thrusts at this grand disseminator of "Gorgons and Hydras and Chimeras Dire." We extract two or three paragraphs.

"The practical tendency and result of this system, are much worse than mere omission or suppression of the truth:—The tendency of the spirit, and of the entire system of the teaching of the publications of this Society, are adverse to what the Churchman believes to be "the faith once delivered to the saints," and the genuine piety of the Holy Catholic Church. This may be easily made out.

"In the first place, it is well known that no thorough Church tract or book can be published by this Society; their terms of compromise do not admit it. Even when the works of moderate Churchmen have been published, they have been first subjected to the ordeal of expurgation. And the very absence of true [not Roman] Catholic doctrine, while the diluted substitutes of modern Evangelicalism, Puritanism, and Rationalism, have filled up, as best they could, the huge chasms, leading the ignorant and wary to believe that they have "all the counsel of God," operates positively against the pure faith. It prepossesses the mind with the belief that it is in possession of the whole mind of God; and thus closes it against the subsequent entrance of the truth, should it present itself. Thus a writer professes to teach the whole truth on some subject,—for example, the way of coming to Christ, and commencing a religious life. In executing his plan, he must leave out all that would be distasteful to half a dozen or more sects. The proper places for certain things are not left as mere blanks, indicated by some typographical mark, or by a note in the margin; but the omissions are supplied by certain notions of the writer's own, or of some sect or modern Father; and the whole, thus patched up, is published as the truth of God! It is by this sort of process, that all proper teachings respecting the Church, the Ministry, the Sacraments, the Union of Believers with Christ, &c., have extensively ceased; and, in consequence, the wound has been healed by drawing up the skin at so many points, that the "Body of Divinity," has become so contracted, hide-bound, and cicatrized, that its personal identity is nearly destroyed, or the defects have been skilfully supplied by modern figments and nostrums—an abstraction for the Church; inquiry-meetings and anxious seats, for Sacraments; animal raptures, for union and communion with God. Such is the state of mind superinduced by this process, that ages will hardly suffice to dislodge the "Gorgons, and Hydras, and Chimeras dire," which man has invented, and restore the simple truths of Divine Revelation.

But this is not all,—there is an insidious under current of thought and inuendo pervading most of these publications, designed and adapted to make their readers regard with suspicion and distrust the Church of Christ in this land. These thoughts are disguised in the habiliments of great sanctity, spirituality, and concern for truth and godliness. The friends of the American Tract Society, and all who sympathize with them, are, forsooth, the only Evangelical or Gospel Christians in the land. They have all the spiritual piety, and zeal, and fidelity, and charity on earth. Such as do not sympathize with them are "malignants," associates and conspirators against truth and righteousness, with Romanists and infidels,—mere formalists, moralists, and hypocrites; or, at best, persons who have never had any insight into Evangelical truth or any experience in spiritual piety—miserable self-deceivers.

For "Church" substitute "Universalism," (or in oth-

er words, the "faith once delivered to the saints,") and the above strictures will apply with double force to the treatment our faith and its advocates receive at the hands of this sectarian "corporation."

#### MINUTES OF THE BLACK RIVER ASSOCIATION.

Met at Denmark, Wednesday, June 20. Br. P. Morse Moderator, and Br. A. Sax, Clerk. United in prayer with Br. Whitcomb.

Appointed Brs. P. Morse, D. Squire, and G. Van Vetchen, a Committee to arrange the order of public service.

The Committee on Fellowship and Ordination reported that no business had come before them during the preceding year. Appointed Brs. P. Morse, C. A. Skinner, and L. Rice, a Committee on Fellowship and Ordination for the ensuing year. Appointed Brs. J. H. Tuttle, J. H. Stewart, and T. A. Granger, a Committee of Discipline for the ensuing year. Chose Brs. J. H. Tuttle, and L. Rice, (clerical,) and Gardiner Wood and David Montague, (lay) Delegates to attend the next State Convention to be held at Victor, N. Y. Voted, That the Delegates to the State Convention be empowered to represent the Sunday School interest of this Association in the State Sunday School Association, with the addition of two lay Delegates. Chose Brs. F. W. Winn, and M. E. Turner, the additional lay delegates to the N. Y. State Sunday School Association. The Committee on Fellowship and Ordination reported that, whereas Brs. G. S. Abbott and J. H. Tuttle having removed within the bounds of this body, and wish our fellowship, and are entitled to it, therefore we recommend that they be received into our fellowship; also, that Br. A. Sax, having commenced the public labors of the ministry and requested the fellowship of this body, we recommend that said request be granted. Report accepted and adopted.

Voted, That the several ministers of this Association be requested to take up a collection in their Societies and transmit the same to the Standing Clerk, at least one month previous to the meeting of the Convention, to be distributed by him among the several delegates according to his discretion.

Appointed Br. L. Rice to preach the Occasional Sermon at our next annual session.

Voted, That the Standing Clerk be empowered to appoint Conferences wherever it is desirable. The following resolution was adopted: Believing the Sabbath School to be one of the most powerful auxiliaries in advancing our most holy faith, therefore Resolved, That we recommend the formation of Sunday Schools in all those places where six children can be gathered together.

Voted, That the Clerks of the several Societies belonging to this body be requested to furnish their delegates with a statistical report of the condition of their Societies.

STATISTICS.—The following reports were received from the different Societies: Dexter, Society numbers 50 members. Preaching half the time, by Rev. C. A. Skinner. Society in debt about one hundred dollars at the beginning of the year; one half paid, and a large part of the remainder secured by subscriptions. Society prosperous. Average number of attendance 80; increasing. Sunday School—No. of scholars 50; a Library of 75 volumes; 1 Superintendent, and 10 Teachers. Fulton Society, numbers 38 members; Bible class 40; Sabbath School 32 scholars; 5 teachers; and a Library of 50 vols. Ellisburgh, the Church numbers 45; Society 35. Sunday School, 20 scholars; 4 teachers and 1 Superintendent. Preaching half the time, by Rev



L. Rice. Henderson, Sunday School numbers 36 scholars, 8 teachers, 2 Superintendents; 1 Librarian and 50 Library books. The No. of members of the Society not known. Enjoy preaching half the time. Watertown Sunday School numbers 62 scholars, 11 Teachers, 175 Library books.

*Voted*, That we adjourn to meet at Dexter.

A. SAX, Clerk.

P. MORSE, Moderator.

Sermons were preached by Brs. Harter, Francis, Sax, Rice, Holbrook, Tuttle, and Whitcomb.

REMARKS.—On the whole, we had a pleasant and interesting meeting. The attendance was large—the weather fine—the travelling good, and our reception cordial and welcome. May God bless them and the cause in that place.

### Original.

#### MINUTES OF THE OTSEGO ASSOCIATION, FOR 1849.

Met in Louisville, June 27th and 28th. United in Prayer with Br. C. M. Patterson. Br. Halsey Spencer, Moderator, and Br. C. M. Patterson, Clerk.

Delegates present—Brs. H. Spencer and E. D. White, Edmeston; G. Pierce and T. B. Davidson, Otsego; H. Cory and G. Jarvis, 2d Society in Otsego; H. Coleman and H. Fuller, Richfield; J. M. Lull and N. Stevenson, of the Butternuts society. Ministers present—J. A. Bartlett, J. S. Palmer, D. C. Tomlinson, D. S. Mory, and C. M. Patterson. Visiting ministers present, invited to take part in the deliberations—Brs. A. Peck, C. L. Shipman, and C. F. Dodge.

Committee on Fellowship and Ordination, reported that no applications for fellowship or ordination had been made. Committee on Discipline reported no cause of complaint, but that Br. Z. Cook, had withdrawn from fellowship of this body, he having abandoned the ministry for the profession of Law. Report accepted and adopted.

*Voted*, That a Committee be appointed to report the various appointments of Committees for the ensuing year, the name of the preacher to deliver the next Occasional Sermon, and the place of adjournment. The Committee reported as follows: Committee on Discipline—Brs. J. S. Palmer, H. Fuller, and N. Stevenson. On Fellowship and Ordination—Brs. J. A. Bartlett, H. Cory, and H. Coleman. Delegates to attend the next State Convention—Brs. J. A. Bartlett, J. S. Palmer, clerical, and Brs. H. Spencer and H. Coleman, lay delegates. Br. J. S. Palmer to preach the next Occasional Sermon, and West Hartwick as the place of adjournment. Report adopted.

*Voted*, That the fellowship of this Association be granted to Br. D. S. Mory.

The following Resolutions were then adopted:

*Resolved*, That a Conference be appointed in Onaonta, the last Wednesday and Thursday in July next.

*Resolved*, That the Secretary of the Missionary Association, organized last August, be requested to call a meeting of the officers and board of managers of said Association, at the above time and place, to consult upon the further action of the Association.

*Resolved*, That a Committee of six be appointed to solicit funds in aid of the Missionary Association, and report at the Conference at Onaonta; and that Brs. E. S. Brown of Onaonta, D. S. Mory of Louisville, G. Pierce of Otsego, D. C. Tomlinson of Cooperstown, J. S. Palmer of Edmeston, and J. A. Bartlett of Fly Creek, be said Committee.

*Voted*, That this body stands adjourned to West Hart-

wick, on the last Wednesday and following Thursday in June, 1850.

H. SPENCER, Moderator.

C. M. PATTERSON, Clerk.

### REMARKS.

We had a very pleasant meeting. Sermons were preached by all the ministers present, except Br. Mory, the resident preacher in Louisville; and the subjects presented in the several discourses were of such a nature that they must have a good effect upon the numerous listeners.

In this, as in other Associations, we want more zeal, more of the devotedness of our early Christian Fathers, more of the spirit of Christ. We have a good degree of prosperity in some parts of the Association, but in others, a lukewarmness that borders upon death. Some societies are destitute of preaching, and many places where we have a goodly number of friends, but no organizations, are also destitute. This ought not to be. Our societies ought to have a name to live, and in those places where no society is formed, the lovers of our cause should immediately organize themselves into a body corporate, according to the statutes of this State. To assist in doing this, let each Universalist within the limits of this Association, and especially those who have hitherto done nothing for the support of the ministry, forward to either of the Committee on the Missionary cause, his or her mite. However small the sums may be from each, in the aggregate they would be considerable. Two shillings from each individual Universalist within the limits of this body, would reasonably compensate a missionary for the coming year. And where is the Brother or Sister who would not be willing to give this amount? and, if needed, much more? Brethren, think of this matter, and the amount of good thus to be attained for Universalism, and I know you cannot be indifferent to the missionary cause. Yours truly, J. S. PALMER.

#### MINUTES OF THE ONTARIO S. S. ASSOCIATION.

Met at Victor, June 13th. Officers for the ensuing year, Br. G. W. Montgomery, Moderator, B. D. Kenyon, Standing Clerk.

Delegates—M. B. Smith, G. W. Montgomery, clerical; Mrs. L. Gardner, Mrs. G. W. Montgomery, Geo. Allen, M. W. H. lay. Treasurer—Joseph Mugridge.

Standing Committee—Wm. Seavy, J. R. Johnson, M. Armstrong.

Occasional Sermon—M. B. Smith.

Brs. G. W. Montgomery and J. J. Austin were chosen a Committee of two, to report on the subject of Sabbath Schools at the next session of this Association.

*Voted*, That the matter of a Sabbath School celebration be referred to the Committee.

Adjourned to meet at Newark one year hence. The Clerk says:

"The cause of Sunday School instruction is evidently gaining ground among our people everywhere. It is seen, more than ever, that this institution is the grand expositor of the fact that children should be religiously educated."

### Original.

#### SECOND LETTER FROM A PRESBYTERIAN.

SYRACUSE, July 7th, 1849.

DEAR SIR:—In your reply to my letter of last March, I find an additional proof of the oft illustrated, yet too oft forgotten principle, that respect and kindness beget their like. And it is to express my happiness in view of the kind and fraternal spirit of your reply, with two other objects, that I presume upon a second letter. The spirit of fraternal love is the spirit of Christ; and while



all men should feel and act towards each other as brethren, it especially behooves those who are professed disciples of Christ, and joint-heirs to one eternal, infinite inheritance, (if they do not contradict their professions 'by their fruits,') to live in the constant exercise of that spirit, by free, charitable interchange of sentiments. Thus would the walls of hurtful prejudice be broken down, knowledge increase, and the truth run and be glorified.

How you could have inferred from my first plain, unlearned communication that I am a Presbyterian *clergyman*, I cannot possibly imagine; and, lest the honored clergy of our city should think themselves dishonored by a correspondence which, I regret to say, few would have the charity to engage in, and misrepresented by the sentiments and arguments, for which I am alone responsible; and, perhaps, also suspect some one of sailing under false colors, I deem it my duty to correct that impression, and inform you that, though 'a Presbyterian,' I am only a *layman*. (a)

I will not waste your time and mine by attempting to prove, as perhaps after all I could not,—for it would be a difficult point for any man to prove,—that my vision is not at all modified by 'sectarian spectacles.' I believe the oculist never finds the labor of curing facilitated, by reminding his patient of the cause of his disease. Nor is any real *fact* ever made more or less obvious, by argument pro or con upon the *causes* of such fact. (b) 'Sophistry and finesse' I was never guilty of using! But that I may have managed my argument so unskilfully, and given such indelicate expression to what I considered lucid truth, as to make it *seem* to have 'more of sophistry and finesse than logic' in it, I will not contend. Presuming, therefore, that I have presented you with what wears this seeming, allow me to take the main, and, I may say, as yet, the *only* point at issue between us, and show you, if possible, that I at least *design* to be logical.

You agree with me in considering God's benevolence like ours in *kind*: differing only in *degree*, and in combination with different degrees of Wisdom and Power. You also pronounce it incontrovertible that God's wisdom may *reverse* the most deliberate decision of ours; determining that to be, on the whole, cruelty, which we esteemed benevolent. But you imply by your remarks in this connection, that his wisdom could not reverse the decisions of ours, when ours decides that it would not be benevolent to inflict *eternal* misery upon *one* or a *few*, that the residue of a whole *Universe* may be better and happier. And this objection you predicate upon the proposition that all punishment must be *corrective*: designed to produce ultimate good in the *individual soul* afflicted. (c) Now I ask you, my dear brother, if all our notions of benevolence, and of justice, whether involved in Divine or human government, do not admit the idea of sacrificing a *small* part, for the protection and greater good of the *greater* part? I certainly intend no *finesse* here; is not the principle universal? Does not the physician sacrifice a limb, and even a portion of the brain, for the benefit of what is left? Is not a portion of the farm consigned to perpetual drainage to improve the residue? (d) And do not all just civil laws recognize a perfect right, nay, an imperative duty, on the part of every community, to deprive dangerous or hurtful persons of *liberty* and *life*? (e) Does not even your own doctrine of *limited* punishment recognise the same *principle*, though exhibited to a less degree? "By no means," you say, because all punishment is designed to be *corrective*—corrective to the *individual*. Now how can this be shown? You may affirm, and I may deny; but neither will be proof. But you say our benevolence decides that a father does right, when he inflicts pain upon a child for the purpose of benefitting that child; while he would do wrong to incarcerate and torture that child for life, to confer a corresponding ben-

efit upon the rest of the family. Might not Infinite Wisdom *reverse* that decision? (f) Suppose you have four sons, dear to you as life; and suppose it be made known to you, beyond the possibility of a doubt,—say by direct revelation, as in the case of Abraham,—that to save the three from inevitable and eternal misery, ultimately to result from the four living, you *must* consign the fourth to *eternal misery*: could you hesitate? Much as you might grieve over the necessity, would you not, with a faith less than Abraham's, haste to make the sacrifice? Most certainly you would; and you would call any other course cruel. (g)

But, you will say, the case supposed is not analogous, because there is no such dire necessity: and this brings me to the point I wish next to notice. How do we know there is no such necessity? If we once admit that salvation from eternal misery is of such a nature as to *depend* upon *voluntary acceptance*, we shall see that the result will be precisely the same as though such were the case. (h) Admitting that, however, were admitting the point at issue; and I proceed to state what I believe to be true, viz: that with Infinite Wisdom and Power there could be no more real *necessity* for *limited* than for *eternal* punishment. And I must repeat, and insist upon what I said before, that one limits the wisdom and power of God as much as the other! Does not every kind and degree of corrective infliction with us—mark, *every kind* and *degree*,—imply defective wisdom or power on our part? When the affectionate parent chastises a fractious child, does he not tacitly confess that he knows, and can make available, no other means to accomplish the correction? And if he had other means by which he could produce the same result quicker, and by which the child should experience *pleasure* instead of *pain*, would you not be just as ready to accuse the father of unnatural cruelty for inflicting the *pain*, as you now are to applaud his intelligent, self-denying benevolence? (i)

To come right to the point, If we could *know* that God had the power, to-day, to convert every curse instantly into a prayer, every sigh and every groan into a song of praise, every tear into the liquid light of happy love, every pang of pain, from whatever cause, into a thrill of joy—and of joy unspeakable;—could our utmost ingenuity contrive a single reason why he should not? And if all the ends to be answered by all forms of suffering upon the earth, could better be attained by terminating them instantly, and replacing them with emotions of the purest and holiest pleasure, should we not violate all our notions of justice and benevolence, if we did not consider their continuance as indubitable evidence of malevolence? It seems to me just as evident as any axiom known. (k) Indeed, some persons, by dwelling upon the fact of actual sin and misery in the world, are led, logically and seriously, to doubt the infinite attributes of Deity; as much as you, by a precisely similar mode of reasoning, doubt the doctrine of *eternal* misery. (l) I do not say that limited misery shocks our feelings *as much* as the idea of eternal torture; or that there is not great *consolation* in the hope of a more lasting and eternal weight of glory in the future: but I do say, that no man's wisdom under heaven can show the torture of one minute to be any more consistent with Infinite Benevolence, Wisdom, and Power, than the torture of an eternity! Then, you may ask why I do not declare either that there is no God, or that he is not infinite in these attributes? I answer, that I can reconcile the fact of sin and misery with Benevolence, Wisdom and Power, only through the *Faith* given me by Jesus Christ; by *believing* on whom I can alone hope for salvation. I might more properly say, I *cannot* reconcile them, nor believe any other man can. I can only believe they are consistent, by a simple act of faith in God's



Word.(m) And it is precisely on the same ground only that I can believe what so shocks *my* feelings of benevolence, viz: that those who do not become reconciled to God through faith in his Son, will be left (notwithstanding the power of God to convert and save them) to the legitimate fruits of endless disobedience.

Let me briefly recapitulate:

1st. Sin and Misery do exist.

2d. God possesses infinite Benevolence, Wisdom, and Power.

3d. Those attributes no more appear consistent with *permitting* sin and misery, than with *causing* them.

4th. Those attributes can no more consistently cause a *moment's* than an *eternity's* misery.(n)

5th. There is *consolation* (not apology) for present suffering in the view of future happiness.(o)

6th. Upon the same principle, there is some *consolation* for the eternal loss of one of my brothers, in the belief that my other brothers and myself will be saved.(p)

7th. If the infliction of misery upon one portion of my existence can be justified by future happiness resulting from it in another portion of that existence,—when the same result could have been attained by bestowing pleasure;—then the eternal misery of a portion of the human race may be justified by its result in the augmented happiness, through all eternity, of the rest of the human race.(q)

8th. By the best mode of *human* reasoning, both cases represent God as choosing the least of two evils; as making use of an *evil* that *good* may be produced.(r)

9th. God is therefore represented by human wisdom, when prompted by human benevolence, as imperfect.

10th. There is therefore a sphere in matters of religion, where human wisdom is to be suspended, and faith in revelation assumed!(s)

There is nothing in the above relating to the construction of the many Scripture passages in which salvation from eternal death and misery seem to depend upon voluntary acceptance; and of those which speak of the *loss* of the soul, *coming short* of the glory of God, &c., &c.(t) It seemed useless to divert our attention from the first point until that is settled.

Hoping to hear again from you upon this subject, I remain, while you remain, a follower of Christ, and a friend of man. Yours, with respect and fraternal affection,

A PRESBYTERIAN.

## CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, JULY 28, 1849.

### NOTES IN REPLY TO A PRESBYTERIAN.

(a.) We stand corrected in regard to the supposition that our correspondent was a *Clergyman*. We confess it was *only* a supposition; but it was based upon the fact that comparatively few laymen examine, and think, and write critically on theological subjects, and fewer still seem disposed to engage in discussions in periodicals, of questions at issue between them and Universalists. We confess, however, that we had some *little* doubt of his being a clergyman, arising from the exhibition in the article, of an urbanity, a charity, and a liberality of spirit far beyond that *usually* exercised towards us by Presbyterian clergymen. But then we did not know but a new era was dawning upon them. Though sorry this spirit does not exist to a greater extent among the clergy, we are heartily glad to find it in a layman.

(b.) No; but it may be desirable and necessary to know the

causes of certain diseases, in order to guard against their recurrence, or their continued mischievous operation.

(c.) We did not take this ground distinctively, nor so state our views, in regard to every individual infliction. It was, however, inferable from what we said, that no punishment must be inconsistent or incompatible with the ultimate good of the sufferer.

(d.) Yes; but the cases are not parallel. The person suffering the amputation, suffers individually, and is individually benefited. One does not suffer amputation that another may be benefited. And the Farm, as a whole, is benefited by the application of drainage to a part of itself; while consigning some men to endless damnation in order to save others is a very different thing.

(e.) No; not of *life*, except in self defence. None but God who gave life, has a right to take that.

(f.) When our correspondent proves that infinite wisdom does, or ever will, *reverse* such decision, it will be in season to consider and meet his hypothesis.

(g.) Our correspondent has given the true answer to this in his next sentence, so far as his argument applies to endless punishment. For with God there can exist "no such dire necessity" of choosing an infinite evil.

(h.) The Bible says nothing of "salvation from eternal misery," for the very sufficient reason that man was never threatened with, nor liable to such horrid destiny.

(i.) There appears to us no force nor logic in this argument; or if there is, it was fully met in our reply to the first letter, published May 18th, in note *m*.

(k.) Yes; if all these ends "could be better attained by terminating all forms of suffering instantly," no doubt infinite Benevolence, Wisdom and Power would instantly terminate them. But as it is not done, it is fair to presume that God has chosen the *best* means to secure these ends.

(l.) While we know God's attributes are infinite, that temporal suffering does exist, and that it often terminates in good, (and we think it all will ultimately,) why should we *assume* that eternal misery—which does not, never did, and never will exist, and from which it is impossible to imagine any good results—is true, and attempt to reconcile it with infinite goodness?

(m.) That is not a Christian faith that is not an enlightened faith. God's word requires no man to believe a doctrine which shocks all reason, common sense, humanity and every principle of justice, mercy and benevolence.

(n.) Not proved, nor provable.

(o.) There is both consolation and apology, especially if we admit that happiness shall be enhanced thereby.

(p.) None! None whatever, unless you admit that his damnation is the means of your salvation. And who would accept salvation on *such* terms; especially if he were a Christian, fit for heaven, and loved his neighbor as himself?

(q.) We do not say nor suppose that the same result could have been *as well* attained by bestowing pleasure, as by the present method of discipline: therefore, the premises being wrong cannot warrant so monstrous a conclusion.

(r.) A greater evil than that of infinite and endless woe cannot be conceived.

(s.) We grant that human wisdom is imperfect; that there are depths that it may not fathom, and that here faith must supply the lack of vision. But faith must never create monstrosities, and then gulp them down to see how big a mouthful she can swallow. The admission of the monstrous notion of endless misery, so far from increasing, would destroy our faith in God—at least in his paternity and goodness, for which mainly



we trust, love and adore Him. Has our respected correspondent no fears of displeasing God, or destroying his own faith and hope and confidence in Him, by ascribing to him the authorship of endless misery?

(4.) Salvation from eternal death and misery, we repeat, is no where mentioned in the Bible. Neither eternal death, eternal misery, endless woe, nor the equivalent thereto, ever occurs in the inspired volume. And we are more than ever convinced that our good friend who has favored us with this and his previous communication, has derived his notions on these subjects more from education and tradition—probably unconsciously to himself—than from the Bible. We fully reciprocate all his friendly and kind feelings, and pray that he may grow both in grace and the knowledge of the truth, till he becomes “free indeed”—free from all doubt, and darkness, and fear, and attains the measure of the stature of the fulness of a perfect man in Christ; till we all come in the unity of the spirit and the bond of peace to the fruition of immortal and everlasting joy through our Lord and Savior Jesus Christ.

D. S.

## HOPEFUL.

The following communication was sent us by a preacher of what is called Orthodoxy. He was educated from “his youth up,” in the Calvinistic theology, and we have not known of his having changed his religious sentiments. We have sent him, recently, several numbers of the Messenger, on the principle of “cast thy bread on the waters;” whether we are about to “find them after many days,” the reader must judge:

Thou God of love, thou ever kind,  
To save the sinful race inclined,  
Mercy and Truth are thy delight,  
And all thy ways are just and right.

NOTE.—“Ye say the way of the Lord is not equal. Are not my ways equal saith the Lord?”—Ezk. xviii. 29.

Can Christ our Lord a Moloch be?  
Pleased with his creature's misery?  
Dooming nine tenths of men that fell,  
To burning flames of endless hell?

“If any man hear my words and believe not, I judge him not for I came not to judge the world, but to save the world.”—John xii. 47.

A God in wrath, and vengeance dressed  
In rage which cannot be expressed,  
Decreeing unborn souls to death,  
Long ere they sinned, or drew their breath?

“For God sent not his Son into the world to condemn the world, but that the world through him might be saved.”—John iii. 17.

No, Lord, thy nature sure is love,  
For all mankind thy mercies move,  
Thy sovereign grace to all is free,  
And none are doomed to misery.

“Behold the Lamb of God that taketh away the sin of the world.”—John i. 29.

Lord, set these erring Christians right,  
Teach them thy truth, thy truth is light;  
Then will they see, and feel, and prove,  
Thy name and nature, both is love.

S. B. EDWARDS.

BLEECKER-ST. CHURCH.—This church will be closed during the month of August, and the Pastor will be absent in the country.

REV. MESSRS. CLAPP AND BELLOWES.

UNIVERSALISM AND UNITARIANISM.

CONCLUDED.

The simple and only true definition of Universalism, or the faith of Universalism, is, *a belief in the salvation of all mankind through Jesus Christ.* Every Universalist believes this: Nearly every Unitarian in England, and we think a vast majority in this country, believe this, however much they may differ on other and minor points. Moreover, nearly every Universalist in America, if not in Europe, believes in the strict unity of God: and this is Unitarianism. And yet Mr. B. insists on it that “*there is no sympathy between Universalism and Unitarianism.*” He closes his very remarkable article on Mr. Clapp's letter in the following most remarkable language:

“In conclusion, we beg to be understood as speaking purely for the sake of honesty and truth, and with a great unwillingness to have what we say mis-interpreted. We maintain that a great, increasing, and most desirable sympathy and unanimity is growing up between Universalists and Unitarians, and we will do everything “in the truth” to promote it. It is as important to us as to them. But we further maintain that this sympathy is not between *Universalism* and *Unitarianism*—never was and never can be—because the two systems, when faithful to themselves, are diametrically opposed, in their spiritual philosophy.”

We have no disposition to argue the question of the truth or falsehood of the doctrine of Universal Salvation. We consider it an unprofitable subject of discussion; but we could not allow so respectable a writer as Mr. Clapp to be in any doubt respecting the relative position of Unitarians and Universalists—and of *Universalism* and *Unitarianism.*”

Thus it appears it was “purely for the sake of honesty and truth,” that the Rev. Mr. B. volunteered his services to define Universalism, its relative position to, and utter irreconcilability and want of sympathy with Unitarianism, and to inform the world, notwithstanding, that there is a great, increasing and most desirable sympathy growing up between Universalists and Unitarians! There is not, “never was and never can be” any “sympathy between *Universalism* and *Unitarianism*, because the two systems, when faithful to themselves, are diametrically opposed in their spiritual philosophy.” Here, then, is the point. The *spiritual philosophy* of the two systems is at variance. This is the reason they can never harmonize or sympathize with each other. But what kind of philosophy has Mr. B.? His philosophy allows him, nay compels him, if we rightly understand him, to believe in the final salvation of all mankind. We believe in the same, and also in the Divine Unity. Our faith in both is founded both in philosophy and the Bible, but mainly in the latter.

When Mr. B. preached in Utica, two years since, he said he “would set no bounds to the operations and efficacy of God's truth and spirit.” He believed “in God's own time and way, all mankind would become holy and happy.” “God forgive the tongue,” said he “that utters a thing so blasphemous as to assert that there is a point beyond which God's mercy may not and cannot extend and the sinner return and be reclaimed.” Subsequently, when he was, from some high places, charged with being a Universalist and preaching that doctrine, if we rightly recollect, in explaining himself he said he believed in the final holiness and happiness of all mankind: but this belief was a part of his *philosophy*, rather than a part of his Christianity—that it was rather a deduction of philosophy than a direct revelation contained in the Bible; or something to that effect: for we have not his article or language of explanation now before us. Now if it was his *philosophy* that led him to believe in Universal salvation, we suppose it was his *spiritual philosophy*; for we know of no other that could have thus led him.



Well, our philosophy and Bible both lead us to the same conclusion. And yet Mr. B. says, there is not, never was, and never can be, any sympathy between *Universalism* and *Unitarianism*, because the two systems are diametrically opposed in their *spiritual philosophy*! We must confess there is something "hard to be understood," in the language and positions of Mr. B. at different times and places. He appears to us very much as if he were writing *on* two sides and *for* two sides, and were afraid of being beaten on *both*; or that he was dreaming when he penned the article now noticed.

We do not wonder that Mr. Clapp should feel and express both astonishment and regret at the course pursued by the Unitarians of New England, and we might add, N. York, with regard to Universalism, when it is so obvious to him and every body else that the systems are fundamentally the same. It seems to be quite as much as they can do, yea more than they can do, to keep the Orthodox from believing and proving to the whole world that Unitarians are *ipso facto* Universalists. And alas for them, if it should come to be believed and known everywhere, that it is true! Now Mr. Clapp has no fears of this sort. Neither have we. We have no motive for concealment. We avow ourselves openly Unitarians; but none the less Universalists on that account. Mr. Clapp wonders, and the Unitarians of England wonder, why their brethren in this country are afraid, or ashamed, or at all backward to avow and defend openly their faith in final universal salvation, a doctrine so honorable to God, so happyfying and salutary to man.

We respect the learning, we honor the genius and talents of Mr. Bellows. But really we think there is strange and unaccountable inconsistency in his writings *in favor of Universalists* and *against Universalism* believing the latter *philosophically* and yet asserting at the same time that Unitarianism and Universalism are diametrically opposed in their spiritual philosophy. Nicodemus was once afraid and ashamed to be seen associating with the despised Nazarene. Yet he afterwards defended his character and cause, and openly appeared as his friend after the crucifixion. It is to be hoped that our Unitarian brethren will ultimately acquire boldness enough, not only to defend us against the unrighteous assaults of our adversaries, but openly avow and defend the great truths embodied in the system of Universal grace and salvation, and not shun to declare the whole counsel of God.

D. S.

### THE MAIN SPRING OF RELIGION.

**Partialist.** You Universalists take away all motives to the practice of virtue and religion. If your doctrine should prevail the world would be filled with violence and crime.

**Universalist.** What is a watch good for without a main-spring?

**P.** What has that to do with the subject!

**U.** Perhaps it may have some bearing as an illustration; and I should like for you to answer me. What is the value of a watch, without a main-spring?

**P.** It is good for nothing.

**U.** What is your religion good for without hell?

**P.** You don't mean to insinuate that hell is the main-spring of our religion, do you?

**U.** If, as you seem to think, there can be no religion without a belief in a endless hell, surely, that must be its main-spring. But I believe in a religion which consists in loving and serving God, and in doing good to our fellow men; to the practice of which we are enabled by gratitude to God for his goodness and the present advantages of obedience to him.

H. L.

### EDITORIAL CORRESPONDENCE.

#### LETTER FROM BOSTON.

BRETHREN:—I have been to Roxbury to-day, to attend the funeral of a child, and I know not when my feelings have been more moved, or my sympathies more taxed. The occasion was one of peculiar sadness. It was the second funeral I had attended in the same family within a short time, and the third which had been attended. That you may see how sad the occasion was, let me give you the ages of the children, and the time of their decease. Charles W. died June 17, aged 19 months. Ellen Augusta died June 24th, aged 4 years. Louisa Matilda died June 28th, aged 6 years. These were the children of Chas. W. and Anoretta Nash. Thus, in a little more than one week, these parents have been called to bury *all their children*! What a sad change! How distressing the events! How feeble are all attempts to describe the desolation of their home, and the deep sorrow of their hearts! Only a few days since, those children were all well and happy, full of life and sportive joy. Their childish prattle and cheerful songs ushered in each morning, like the music of birds. O, when the morning now dawns, and their voices are not heard, how will their parents weep; and with what sad spirits will they begin the duties of the day! Cold hearts that have never known bereavement, may say it is unmanly to weep; but I have no friendship for the stoicism which can speak thus. There is a relief in tears to the burdened soul. There is, it is true, a sorrow so great, so overwhelming, as to paralyze the heart and dry up its tears. I have seen those who were so wretched that they could not weep; and I have known them to pine away, till it seemed as though their grief would carry them to the grave. At length the heart would regain its feeling, and the poor, wasting sufferer would find relief in tears.

The loss of children is one of the severest trials of life. Wisely and benevolently, God implanted in the paternal heart an affection for children, which is the strongest and most enduring of any tie of our nature. Were it not for this tie, children would have no protection in their infancy, no kind care in sickness, such as their feebleness demands. Governed by this, parents never feel that their children are a burden; they do all that kindness and care can to supply their wants, without uttering one murmuring word. The sundering of such a tie must produce a grief corresponding to its strength. It is no wonder, then, that the heart bleeds and moans in bitter anguish, when all the children of a family fall in death. Dear objects of affection are removed, and nothing remains for the tendrils of the soul to entwine around.

The loneliness of parents thus bereaved reminds me of an aged couple I once saw. They were feeble, and walked with trembling limbs; their eyes were dim, and their ears heavy; and yet, not one son or daughter remained at home to cheer and guide them in the decline of their days. They had nine children—all living, and all in comfortable circumstances; but one after another had left the paternal mansion, till the last one took his departure. It seemed hard. They had been faithful parents; kindly had they watched and guarded their children; and cheerfully had they done all in their power to make them wise, useful and happy. And now, when the feebleness of second childhood was upon these aged ones, not a son or a daughter remained to them to be eyes for them in their blindness, and strength in their weakness. True, they were not alone; they did not want; they were surrounded by plenty; they even had the luxuries of life; but money procured their attendants; the voice which animated them was a hired voice, and the hand



which fed them was a hired hand. Affection was not with them with its gentle words, and cheerful acts, and mild forbearance, to soothe, and comfort, and bless! O, ought the love of gain, the desire to heap up worldly treasures, to lead us to leave our aged parents to wend their way in loneliness to the grave? Blessed is he who so honors them, that he prefers the satisfaction of ministering to their wants to all earthly good. O. A. S.  
Boston, July, 1849.

#### MACAULAY'S HISTORY OF ENGLAND.

No history has appeared during the present century, that has been received with the favor that has been given to the above named work. As a writer, its author has but few equals. By many he is regarded as the most popular and able reviewer that has ever been known. The articles that he has furnished for the Edinburgh Review have been republished in this country, and read very extensively. It has been said that there may be articles in that Review that display more profound and exact knowledge in some departments, but there are none so eagerly sought for, none that combine so much varied and extensive information on subjects of general interest, presented in so popular and captivating a style.

His history will add greatly to his reputation as a man of vast learning, brilliant mind, and discriminating judgment. Its style is rich and elegant; its delineations of character graphic and correct; its information so full as almost to exhaust the period upon which he has written. No man has ever had a better opportunity to make himself familiar with English history, and none has improved his opportunity better. He was for many years a member of Parliament, and during a part of the time he was connected with the ministry and the cabinet. In consequence, he became acquainted with the principles of English government, the operations of all its machinery, and the men of distinction about him. Thus, he was fitted to judge of those who acted their part in the drama he was portraying. By his position and experience he gained an insight into the characters of the men and events which he describes.

He does not give the mere details of history. His characters are all living, and as you read you feel as though you were present with them. You see their countenances, you hear them talk, you watch their movements. The events he describes are all placed vividly before you, and you seem to be living in the very time of their occurrence.

His history is acknowledged by all reviewers as being distinguished for its candor. Some have charged him with doing injustice to Penn, and others have said that he gave undue favor to monarchy. The first charge is, no doubt, true, though it must not be supposed that Penn was unerring. In this country we have been accustomed to hear him spoken of only in the language of extravagant and unmixed eulogy. The second charge has, no doubt, more foundation than the first. It was an error into which the author would naturally fall; an Englishman by birth and education, it should have been expected that he would think there was no government like his own. And yet the evils he describes, the profligacy, and injustice, and cruelty of kings, their extravagance and corruption, and the abominations resulting from a union of Church and State, one would think, would be quite enough to make him see that America has a far better government than England.

His history presents the English Church in a sad light, notwithstanding all his apologies for it, and the good which he attributes to it. The kings who have been its guardians have been little better than the heathen; the bishops who have administered its laws have, most of them, not only been strangers to vital piety,

but the agents of social and public injustice; the clergy who have filled its pulpits, have been more distinguished for their indolence, prodigality, and sensuality, than their Christian purity and zeal; the policy by which its interests has been sought has equalled, in its chicanery, stratagem, and falsehood, that of the cabinet of the State. It has resisted tolerance, as long as resistance could be of any avail; it has persecuted dissenters in every manner that ingenuity could devise, and whenever it has submitted to a reform, it has been from necessity, not from choice. Its piety has been in keeping with its kings, bishops, priests, and policy. It has been zealous for forms, but destitute of love; sanctimonious in the church, but in the follies and corruptions of life, the equal of infidelity; loud in reading the commandments, but reckless in breaking them. All around its gorgeous temples have been heard for ages the groans of starving millions, but it has neither sought to feed nor save them! It has improved during the last fifty years, for the dissenters have shamed it out of some of its deadness and corruption! And yet, we have those among us who will sneer when any but an Episcopal house of worship is called a Church, and who arrogantly affirm that none but an Episcopal minister has authority to preach—that none but its Onderdonks have a right to lay on hands.

We will close this notice of Macaulay by commending Harper's splendid edition. The type is fair, the paper firm and white, and the binding strong. Here are 12,00 octavo pages, well printed and well bound, for only \$1.50. These are not pages of trash, but of the best reading a man can have! O. A. S.

#### MARY QUEEN OF SCOTS.

The history of this unfortunate Queen, from the pen of Abbott, and the press of the Harpers, is full of melancholy interest. Her captivating beauty and accomplishments, her amiable disposition and gentle manners, and her devotion to her first husband, Francis II., king of France, all combine to awaken for her, in the mind of every reader, an ardent sympathy. But few persons are so worthy of true esteem as she appears to have been till about the time of her marriage with Darnley. After that, her character became involved in many painful suspicions. He was a fractious, dissipated, ambitious man, without any nobleness of heart or of mind, and he rendered her life miserable. His cruel attempts to compel her to raise him to supreme power, were enough to break the heart of any woman of sensibility, and it is by no means strange that she should have had her feelings entirely alienated from him. Still we cannot believe that she was privy to the plan for murdering him, though we confess that her conduct in regard to Bothwell was strangely inconsistent with true virtue. We should suppose that she would forever have spurned the man who could treat her as Bothwell did, when he took her by force and carried her to the castle of Dunbar, where she was secluded with him for nearly two weeks. In a very few months after this she married him, and every proof that could have been given, of cherishing for a sincere affection. This she did, though he was generally believed to have been the murderer of Darnley, and obtained divorce from his wife in order to marry her.

She lived with him but a short time. Bothwell, to flee; and the baseness of his heart was seen in the life which he afterwards led. He became a pirate. Mary was imprisoned in Loch Leven Castle. She soon, however, effected escape, and collected an army of 6000 for her defence. They were conquered by the forces of the opposing army, and she fled. She sought the protection of Queen Elizabeth. She, however, kept her in confinement about twenty years, and at last had her tried



for being concerned in the Babington Conspiracy. She was declared guilty and beheaded. These particulars are all admirably narrated by Abbott.

### ALBANY SABBATH SCHOOL EXCURSION TO SARATOGA SPRINGS.

The Sabbath School belonging to our Church in this city, made an excursion to Saratoga Springs on Tuesday last. The day proved to be delightful and the affair is highly spoken of by the press, not only of this city, but of Troy, also. The Albany Atlas speaks of it as follows:

**THE SABBATH SCHOOL EXCURSION.**—The excursion yesterday to Saratoga was delightful. Nearly 600 persons, loading 8 cars, took advantage of the occasion to make the trip. About 100 of these were children. A charming atmosphere, a social company, and music on the way made the journey pleasant. The young children assembled in a grove and having supplied themselves with the materials of a repast, made a picnic ample enough to supply the outsiders who were guests. The affair was without accident, and was characterized by the best spirit. The services of the Musical Association, under Mr. Wood, added a new enjoyment to each pleasant incident of the day.

The Albany Argus speaks in this manner:

**THE EXCURSION.**—The excursion to Saratoga on Tuesday, of the Sabbath School connected with the Rev. Mr. Waggoner's church, was one of unusual interest, and its pleasure and glee were participated in, with spirit, by some 600 children and citizens, and a large number from Troy. Everything passed off in the happiest manner; no accident of any kind occurring to mar the feeling of quiet and happiness, that seemed to pervade the entire party.

The services in the grove were: Remarks by Br. Waggoner; Singing, by the Albany Musical Association. Prayer by Br. Waldo. Singing. Remarks by Br. Waldo. Singing. Benediction by Br. Corliss.

The above occasion was every thing our friends say, and in addition we have the gratification to state, that after paying all expenses, and letting the School with its teachers and officers all go free, we shall have about \$100 left to put into our church Treasury.

W. H. W.

Albany, July 19, '49.

### DISCUSSION IN SULLIVAN COUNTY.

**BRETHREN:**—I have time to write but a few lines at present.

The discussion between Br. Bulkeley and Rev. James Petrie, commenced in Liberty on Thursday last, and continued five days, closing last evening at 6 o'clock. Br. Bulkeley has most triumphantly vindicated our blessed cause, and in every respect sustained his reputation as an able defender of the faith. The discussion was holden in the Presbyterian church where Mr. Petrie stately ministers, yet, strange to relate, the trustees gave notice on Saturday night that the church would be closed against the discussion on the Sabbath; notwithstanding the pastor had pledged himself by a written contract to debate the question from day to day until the parties agreed to close. However, if this was a ruse to end the discussion, it most signally failed, for a kind friend in the congregation, (not a Universalist) offered the use of a beautiful grove near by, and on repairing to the spot next day we found everything conveniently arranged by the owner of the grounds, and God's truth was that day proclaimed in his own temple, and we heard not, nor imagined the clanking of bolts or bars—and Mr. Petrie, the exiled Pastor was there also, and with his armour on, for he labored as valiantly as on any previous day; notwithstanding the trustees thought that the Sabbath would be desecrated by discussing the question of man's eternal destiny on that day. On Monday the church was again opened, and the discus-

sion; and after the speakers had occupied four hours the debate was brought to an end by the Moderators,—the disputants having agreed to submit that matter to them. A competent and impartial reporter was constantly in attendance, and the unparalleled interest excited in this community, demands that this discussion be published. How and when, it will make its appearance, I will let you know, when determined in my own mind.

Yours truly,

O. WHISTON.

Monticello, July 17, 1849.

### THE END OF THE WICKED.

*The Western Olive Branch*, published at Indianapolis, Indiana, states that Augustus Littlejohn, the celebrated revivalist, recently died in the Ohio Penitentiary, whither he had been sent under the assumed name of Hamilton; but just previous to his death he acknowledged that he was none other than Littlejohn the revivalist.

This should be a warning to Knapp, Swan, and others of that class.

### "WINTER," HILL, alias "WALNUT" HILL.

Br. Whittemore, who, by the way, is one of our oldest and best editors, hits off a blunder which occurred in our paper of the 14th, in a very happy manner, and wittily asserts, of his own knowledge, that "Winter Hill is a beautiful eminence about a mile west of Bunker Hill." That we will not dispute. Wonder if he can do as well with "Walnut Hill" and its famous "Seminary," that *was to be*, but is not?

### ALEXANDER THE GREAT.

Abbott's History of Alexander the Great, is one of the most graphic of the series he is now writing. When he entered upon his career, Alexander had many noble traits of character. He was not only talented, intelligent, and brave, but generous, kind, and faithful. History presents but few men so captivating, and for whom a more enthusiastic regard could be cherished. Though hardly twenty-one when he was raised to the throne, he had a maturity of mind, a depth of knowledge, and accomplishments which invested him with an air of romance, and made him the wonder of all who knew him. During a few of the first years of his reign, he performed deeds which justly excited the admiration of the world. Though his ambition was seen to be of the most daring nature, there were marks of justice and humanity in his heart which did much to raise him in the esteem of the good. His course in destroying Thebes exhibited a true nobleness of nature. But success corrupted and hardened him, and every victory he gained served to brutalize him, so that Alexander at thirty bore but little resemblance to Alexander at twenty. His ambition grew till it knew no bounds. One conquest only increased his desire for another, and every act of slaughter made the taste of blood the more sweet. His treatment of Philotas, the son of Parmenio, the general to whom he owed much of his success, his execution of Parmenio, and his murder of Clitus, showed that he was as barbarous as he was ungrateful. Alexander was a universal robber and butcher; and though he conquered the world, he died as the fool dieth. He killed himself by drink. Harper & Brothers are the publishers of this admirable work.

O. A. S.

### REV. MR. COQUEREL.

A late number of the New York Observer contains the following notice of this distinguished clergyman, which confirms what has hitherto been said in our columns concerning him, as an able and eloquent divine, and an avowed believer in the final



salvation of the world. Glad are we to meet with this article in the Observer; its readers will thus learn that Universalism is not confined, as some represent, to the United States:

"Of the numerous pastors remaining at the Oratoire and its associated parishes, Mr. Coquerel is the one whose opinions are considered the most heterodox. I have heard him preach several times, and attended occasionally at his course of instruction, intended to prepare candidates for acceptance into the church. In this way, and by conversing with some of his intimate friends, I have heard many of his opinions clearly stated, especially concerning the Trinity, and am inclined to think them nearly identical with those held by Dr. Bushnell of Hartford. On some other points of doctrine he is more at variance with our clergy. He does not believe, for instance, in the eternity of future punishment,—but teaches that God, being just, will punish offenders according to their crimes; and that when their purification, which he claims to be the end of their punishment, is accomplished, they will be received into a state of unchanging happiness.

Mr. Coquerel is very popular. None of the pastors attract a more crowded audience. Many come to hear him who are repelled from the Protestant service by the more severe doctrines of his colleagues."

#### HOME FOR THE FRIENDLESS.

A copy of the 15th Annual Report of the American Female Guardian Society and Home for the Friendless" has been furnished us, which shows conclusively that this benevolent association is successfully prosecuting its labors. During the past year a House of Industry and Home for the Friendless has been erected, which will afford a temporary home for many of the destitute and tempted ones always to be found in our city. The following extracts from the Report before us will give some idea of the work in which this Society is engaged:

"We found our little 'Annie,' the Brewery child, quite ill of fever, the probable effect of cold from exposure in the streets, and in the miserable den from which she was taken. This child, but five or six years old, was found with an older sister of perhaps 12 years, parentless and friendless, in the 'Old Brewery,' a place now familiar to us all. Here they had supported themselves by begging cold victuals in the morning, sufficient to last them for the day, and in the afternoon peddling combs and matches, and other small articles or sweeping the crossings of the streets, to obtain the three shillings which they paid weekly for their miserable lodgings. Their interesting faces, enterprising habits, and utter friendlessness, so affected the heart of a mission Sabbath School teacher in the vicinity, that he determined if possible to rescue them."

"A little girl, of 6 years old, was taken from the prison to the Home, of whom we find the following mention in the July No. of the Advocate and Guardian Monthly Report:—

"This child, so far as we can ascertain, seems to have no recollection of a home or parents, and even her name we have guessed at; as she pronounces it, it sounds like Hannah, so Hannah we call her. She was picked up by an officer as a friendless child, without a home, and as no one inquires after her, we suppose she has no friends. We shall detain her a little to see if any one claims her, before putting her into a family. She seems a pleasant child in disposition, but rude and uncultivated."

#### A STICKLER FOR CREEDS.

The "Independent" of last week among other things, says of the "Evangelist":

"We hope that our neighbor will gain reputation and profit as a conservator of Orthodoxy and a stickler for Creeds."

How long is it since one of the Editors of the Independent and one or two others of his "kith and kin," refused to tarnish his consistency at an ordination service where he had been announced to perform an important part, and withdrew from the Council simply and only because the candidate was a little tinctured with "Perfectionism." We are glad the Independent men are becoming more liberal within a few weeks. Hope they will persevere to the end.

#### CLIFTON SPRINGS PICK NICK!

The Sabbath Schools of Ontario Association of Universalists and the School in Auburn, will unite in an excursion to Clifton Springs on Wednesday the 8th day of August, if it be fair weather; if not, then the next fair day following. All are expected to meet in the Grove as early as 10 A. M.

A great gathering is expected. The exercises will be interesting—songs and hymns, speeches, music, dinner, &c. All who can, are expected to aid in furnishing eatables for the table. Come young and old, the gay, innocent, and beautiful!

In behalf of the committee J. R. JOHNSON.

Vinton, July 20, 1849.

#### NOTICE.

Those persons who may attend the Connecticut State Convention from a distance, are requested to call at the Universalist Church in Norwich, where they will be waited upon by a Committee who will direct them to places of entertainment. Let as many of our brethren be with us on that occasion as can consistently attend. Living as we do on a direct line of travel between New York and Boston, we confidently anticipate the attendance of a goodly number of friends from abroad. Let us not be disappointed.

E. W. R.

Trumpet will please copy.

#### MINISTERIAL CHANGES.

Address Br. B. S. Hobbs, South Bainbridge, Chenango Co., N. Y. Br. Carlos Marstin, Middleton, Mass. Br. G. H. Emerson, North Reading, Mass. Br. Robert Stinson, Acton, Mass.

Br. Bartlett, the notice for a Conference at Oneonta was not received till Thursday of last week—too late for the paper of that week

#### Miscellaneous Department.

The excellent contributions of Louisa are always welcome to our columns. Unavoidable circumstances have delayed their publication a few weeks, but not in the least detracted from their value. Shall we have the pleasure of hearing from her again soon?

#### MEMORY'S SHRINE.

BY LOUISA.

"Thousands of living hearts are shrines of sacred memory, and while nature plants flowers upon this great sepulchre, the earth-cherished remembrances will grow around the tombs of the departed."

My thoughts are round the graves of buried friends,  
Those who, in life's blest morning, were to me  
As kindly dew and sunshine to the flower

All drooping, with the scorching, withering heat.  
Ah, some have passed away from this green earth,  
Ere care had wove its thorns around the brow,  
Or pierced the generous heart, or hope's bright hues  
Had darkened into gloom and sad despair.

And some, amid the conflict stern of life,  
Its toils and its temptations, have laid down  
Their weary heads into the peaceful grave,  
With heavenly hope and joy, with glimpses bright  
Of their immortal home, where doubt and tears  
May never come to mar their perfect bliss.

Their graves to me are hallowed, though afar,  
And, by the moonlight's contemplative ray,  
My heart o'er their varied history,  
Their loves, their pleasures, their heart-sorrows too,  
And then I feel that Death is a kind friend,



To lead those weary wanderers to a clime  
 Where Love can never fade, but still endure  
 Amid Eternity's unceasing round.  
 Nor friendship's grave alone can chain my thoughts,—  
 They wander oft, in fancy, to the place  
 Where those whose souls were full of heavenly zeal  
 Are resting, calmly, in their native dust.  
 The grave of Murray, from whose lips of love  
 Glowed Truth's divinest message, is a shrine  
 On which to lay affection's wealth of tears,  
 Its beauteous wreath of fadeless hope and love,  
 And take a thrilling lesson to the heart,  
 Of patience, and of strength, to tread the path  
 Which leads to Zion's holy and glorious hill.  
 How many *such* loved graves 'neath heaven's blue dome  
 Claim the sweet offering of love's fondest tear!  
 How many hallowed places has the heart  
 Garnered and cherished in its inmost depths!  
 The world may know them not, and history's page  
 Ne'er blazon forth the virtues and the deeds  
 Of those who tenant those low, flowery graves;  
 But, by the perfume of a holy life,  
 The heavenly lore breathed on the dying couch,  
 Their *names* shall be enshrined in living hearts,  
 Loving and tender; and their graves shall be  
 Sacred to the outgoings of the soul.

Then let us live, not for ambition's blaze,  
 Not for the sake of fashion and display,  
 Not that our names be traced on fame's bright page,  
 But live for Jesus, and His holy truth;  
 And then, when Death shall call us, though the world  
 May know us not, our hope will be above,  
 And some few faithful friends will seek our graves,  
 And shrine our memory in their gentle hearts.

Millington, Conn.

Original.

### RAMBLING THOUGHTS.

BY LOUISA.

The moonlight is about and around me—the bustle and turmoil of the day are hushed to deep quietude, and my spirit wanders forth and communes with the beautiful in nature, with the loved and departed, the absent, who are ever present in my affection, and those whom “having not seen,” I love truly. There is something spiritually grand and sublime in the thoughts and meditations of the even-tide. The cares of day have left our heated brows, and the baptism of the moonlight has given them a serenity and beauty, which belong to the heavenly land of promise. The trifles which occupied our minds in the garish light of day, absorb them no longer, for we realize that we are but pilgrims here, having no “continuing city.” The rivalry of ambition, the voice of passion haunt us no longer, for the heart is subdued and softened, and would take the whole world into its ardent embrace. We think of the dead, of those whom we have never seen, but whose word and examples have stirred up the living sensibilities of our hearts, whose sorrows have called forth the ready tear of sympathy. We think of the living, active in the reformatory movements of the day, and whose words of power and tenderness thrill our whole beings with rapture inexpressible. How swift is the “travel of thought,” how vast the domain which it encircles. To night, I have thought of our Murray and Winchester, and of those of like precious faith, who have followed them

to the silent abode of the tomb—of those, still living, who are animated by the same glorious doctrines which they taught—who are laboring in their Master's vineyard and reaping the fruit of their labors. I have visited, in fancy, that sweet grave by the waters of the Susquehanna, which holds the precious remains of our sweet minstrel, who so often held and still holds our hearts, by her loving, tender lays. In fancy, too, I hear the moan of the ocean from the grave of another fondly cherished songstress, and my heart throbs, and my eyes overflow with the dew of affection—but I will think of her only as

“a treasure but removed,  
 A bright bird parted for a clearer day,  
 Ours still in Heaven!”

I have thought, too, of those still spared to us with all their rich gifts of song and music and tenderness, and I have wished them abundant spiritual and temporal blessings. I have thought, too, of the many names, hallowed in the cause of science and religion, of which our beloved country could boast, and I have felt proud that my birth-place was America. But my thoughts have crossed the world of waters, and they linger in many a sunny spot, they surround many a grave. Now, I am by the grave of Howard, the Philanthropist, the friend and benefactor of the oppressed, lonely, deserted prisoner, and I meditate upon his devotion to the cause of suffering humanity, and his happy death, far away from the pleasant retreat of home. May his motto be ours—my hope is in Christ. Now, I stand by the grave of the devoted Ann H. Judson, and I think of the sufferings and trials of her life in carrying the Gospel to the benighted Burmans. Would that her spiritual vision could have beheld by faith, that Jesus should have the heathen for his inheritance, and that *all mankind* should, eventually, compose the family of heaven. And now, on St. Helena's rugged Isle, I stand, by the grave of another Missionary, another humble, meek spirit, who resigned home with all its nameless charms, to carry the clear waters of salvation to idolatrous Burmah. Sarah B. Judson's grave is more sacred, more eloquent than that of the warrior, whose resting-place, for many years, was this Island. Now my thoughts revert again to the livning, and I see, by the aid of imagination, “Fanny Forester,” the third Mrs. Judson: and almost hear the warblings of her “Bird, which she has so tenderly described in her poetry.” A blessing be with them.

The moonlight is with me still—but I have returned from my spirit-wanderings. How many mysteries of thought and feeling are hidden in the deep recesses of our beings.

“A word—scarce noticed in its home perchance,  
 Yet back returning with a plaintive tone;  
 A smile—a sunny, or a mournful glance,  
 Full of sweet meaning, now from this world flown,—  
 Are not these mysteries when to life they start,  
 And press vain springs—showers from the blighted heart?”

And the far wanderings of the soul in dreams,  
 Calling up shrouded faces from the dead,  
 And with them bringing soft or solemn gleams,  
 Familiar objects brightly overspread,  
 And waking buried love or joy, to fear,—  
 These are night's mysteries—who shall make them clear!

There is, thank God, a sympathetic chord of feeling in every human heart, needing only to be touched by a skillful hand to awaken tones of tenderness. And there are those far apart from each other, who, through this innate sympathy and congeniality are more fully acquainted with each other, than those who have associated together for many years. And it is in the spiritual moonlight, that this affinity is most strongly felt, this sympathetic affection, most fully and clearly revealed. Oh, when



delicious, irrepressible feelings of beauty and poetry and tenderness are outgushing from the fount of affection how delightful to realize that kindred spirits are rejoicing in the same beautiful feelings and revelations—and that there is a tie that unites such souls, though long weary miles may stretch between them. Yes, "much of the communion of the earth is not by speech or actual contact." When the stars in quiet beauty come forth, and we feel drawn by invisible influences up to the throne of "our Father," how pleasant to think that there are numberless ones whose thoughts are ascending swiftly with ours—dwellers perchance, in stately mansions, and the tenants of lowly homes are alike gazing at the handiwork of God, and their best thoughts and desires tending up thither. It is when nature wears its nightly mantle, that the sentiments of favorite authors are more fully understood and appreciated. Thoughts that have spoken directly to our hearts with the light of day around us, become doubly dear and beautiful in the stillness of night: gems of poetry and feeling come unbidden to gladden and brighten our souls with their radiance. But adieu to thee, Night, with thy hope-inspiring prophecies and revealings of truth and sentiment. I must ever love thee while a sojourner here, even till I reach my home eternal, where night can never appear; but where all the yearning, unsatisfied aspirations of the spirit will find ample satisfaction.

Millington, Conn.

#### FATHER MATHEW ADMINISTERING THE PLEDGE IN BROOKLYN.

Father Mathew has been administering the pledge at Mr. Scheler's Roman Catholic Church, Brooklyn. "Richard's himself again," and the Apostle of teetotalism is just as ardent, as anxious, and, (thank God,) as strong in the cause as he was ten years ago. He is now emancipated. He is at home. He is in his proper position. He sits on his golden throne of benevolence, humanity and morality. The Reporter saw him, shook him by the hand, sat by him, and conversed with him. Old memories and associations sprang up, and the good Father, once again looked over the field of his glorious labors and triumphs in his own beautiful Isle of the ocean. Each batch of postulants knelt before him, his eye gladdened and a smile of joyful gladness irradiated his countenance. If ever a pure, honest, pious, benevolent good man, was indicated by the expression of his countenance, that man is Father Mathew. How delighted he was to see his countrymen—and countrymen well clothed, happy, comfortable, clean, and hearty. How his heart beat with gratified emotions as the family (father, mother and children in one groupe,) knelt and promised solemnly to lay the foundation of good lives and smiling prosperity!

Several came to see him, to greet him, to shake him by the hand. They had no notion to take the pledge. Not they. But there was no resisting the fascination of his invitation to join the army of teetotalism and they were enlisted. They went away pledged. He commences at 9 A. M., and remains till 9 P. M., with hardly any intermission. Over nine thousand have already been enrolled; and now on the books of record the numbers have swelled up to *five millions eight hundred thousand* within eleven years. The women and children come in the forenoon, the men in the afternoon. Amongst those who came forward yesterday evening, to solicit his blessing, was a lady, most fashionably attired, most respectable in appearance, who carried a beautiful babe in her arms. She saluted the Apostle, produced her medal, and said she took the pledge *eleven years* ago, in Ireland, and ever since she has had uninterrupted prosperity.

Occasionally the worthy Father would say—"Come now, my friends, and join: 'tis all delusion to think strong drink is necessary to moderate the heat or ward off the cholera. You have in New York and Brooklyn the finest water in the world—the healthiest, purest, and sweetest drink. A poor Irishman, from Paris, went into Algeria, in the service of France. When in the arid sands of that country, he was very thirsty. "Ah" said he, "God be with old Ireland, where you couldn't move half a mile without meeting the most beautiful wells of spring water." "Why," said an Arab who was with him, "if that is such a country why did you ever leave it?" All we had latterly in Ireland, God help the poor was water. We had no food. Here you have everything you want, food, clothes, houses, money in abundance. To be sure, you must labor for it; but Divine Providence has so ordained, that man must earn his bread by the sweat of his brow."

"You ought to take the pledge for the honor of Old Ireland, and for the benefit of this splendid land of your adoption

"I came from Ireland, and when I was coming, I was asked why I left my people at home, I said that I went to search for the stray sheep of the fold of Israel. You should have the spirit of the Old Milesians, and wipe away the disgrace of drunkenness from our character. I recollect very early in the temperance cause a man from Castle Island, (county Kerry,) came to me to Cork. When he took the pledge, he said—"Father Mathew, I am afraid I can't keep the pledge." Why did you not tell me that before? said I. Do you want to disgrace me? "No," said he, "I would die first." Some time afterwards I went to Castle Island, and a fine hale, hearty, well dressed man, came up to me. He said that he was taking notice of for his abstemious habits, got a farm, and was well to do in the world—all on account of the pledge. Fifty or sixty sailors, all Americans, of the North Carolinian, took the pledge, and about fifteen hundred of the Navy Yard men, were determined to follow their example.

In this way did the Apostle speak to the people, previously to their enlistment. The Mayor and several respectable ladies and gentlemen came to pay their respects. Also a great number of men and women, who took the pledge in Ireland nine, ten, and eleven years ago, came to ask his blessing. They all kept the pledge and all had the marks of success, and health, and respectability, on their appearance.—[Morning Star.

### Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

#### THE ANGEL'S SONG.

BY A. A. MORTON.

Oh, I heard sweet music floating soft,  
For the little silver bells,  
That angels sing on the still night air,  
With their voices sounded well.  
I thought it must be the memory  
Of the chimings of a dream,  
'Till I saw those bells in the moonbeams,  
Like stars by the casement gleam.

Then I heard the fluttering pinions  
Of the angels pure and fair  
As with their dove-like eyes bent on me,  
They were hovering in the air.



And I knew that those heavenly sounds  
Were their watchwords, as they keep  
The fount of thought in our spirit's depths,  
When our senses are asleep.

And on, while their vigils bright they kept,  
The silvery bells they rung;  
And I heard these words sound sweetly forth,  
As I listened while they sung:  
"Fairer than earth is the land above,  
With its founts and golden street!  
Yet we tarry not, though fair it is,  
From our watch! Loved sister, sleep!"

"Thy heart is young, and thy pulse is free,  
And thy fancies lightly roam!  
We'll teach thee to love the pure here,  
Then guide thee up to our home:  
We're ever with thee!—yet hush thee now!  
While our pinions bright shall keep  
Aught save the dreams of heaven from thee;—  
Oh, hush thee! loved sister, sleep!"

What! a sister unto the angels!  
Then how holy should I be,  
Nor stoop to trifle with earthly things,  
Though my spirit's housed in clay.  
And thus I mused, as I closed my eyes  
And dreamed of a coming time,  
When I linked my hands with theirs, to dwell  
In a fairer, heavenly clime.

Original.

#### UNIVERSALIST ENIGMA.

*I am composed of 25 letters.*

My 8, 9, 25, 11, 19, 13, was a powerful preacher of Universalism.

"12, 15, 14, 16, 13, 17, 15, 13, 9, 2, 3, was a devoted Universalist.

"20, 15, 11, 22, 13, 17, 15, 6, 7, " " do

"15, 8, 13, 9, 5, 17, 15, 12, is a Universalist preacher

"5, 15, 12, 7, 14, 1, 22, 24, 6, " do do

"23, 6, 5, 12, 9, " do do

"13, 3, 9, 11, 13, 13, 2, 17, 5, 25, 18, do do

"12, 15, 3, 4, 24, 10, " do do

"13, 9, 15, 4, 18, 25, " do do

"3, 15, 6, 10, 2, 16, " do do

"15, 8, 15, 12, 24, " do do

"2, 17, 18, 25, 20, 5, 22, " do do

"23, 17, 18, 19, 20, 14, 22, 23, 24, 25, do do

"13, 9, 5, 6, 22, 13, 5, 16, " do do

"10, 17, 5, 1, 6, 5, 24, " do do

"13, 9, 11, 16, 23, " do do

"18, 12, 17, 11, 13, 9, " do do

"9, 15, 25, 6, 14, 12, " do do

"3, 11, 1, 8, 9, 18, 12, 13, 21, 6, was a do do

"12, 11, 16, is a violent opponent of Universalism.

"12, 15, 13, 15, 22, " " do and so is

"17, 15, 13, 9, 18, 3, 9, 12, 17, 11, 13, 9.

My first is my home, my second, my name; my last is my occupation, and my whole the name of a powerful preacher of Universalism.

c. h. w.

Easton, Pa., April 20, 1849.

Original.

#### THE BIBLE.

The Bible may well be called the Book of books, for it is the source from whence all others that are pure

and moral in their influence, receive their efficacy. It is the key that unlocks the mysteries of the upper world. What book, amid the vast catalogue that are dedicated to the public eye, so divine in its origin—so varied and beautiful in the events it records,—so holy in its teachings,—so sublime and life-giving in its parables and comparisons. What one with a greater number of renowned and gifted authors, or that can furnish such remarkable personages, as the subjects of their writings? Is there aught that can compare with the beautiful songs poured forth by David, or the more sublime pathos of Isaiah; that can supercede the precepts and injunctions of the wise man Solomon, or the suffering and patience of the Patriarch Job,—that can furnish a more interesting history than that of the creation, the deluge, and the journeyings of the Children of Israel—or a more pathetic narrative, than that of Joseph and his brethren. Turn to the New Testament, and read the beautiful description of the birth of Christ, our Redeemer; first when it was foretold by the angel of God, and when it was announced by the heavenly host to the Shepherds upon the plains of Judea. How glorious the tidings which they bring! "Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior, which is Christ—the Lord!" And now behold the shepherds leave their flocks, and guided by Bethlehem's bright star, they approach the birthplace of the Savior. And when the star rested over that hallowed spot, and pointed the shepherds to the manger that contained the infant child Jesus,—that meek and holy Being, who had been announced as the Savior of the world. They fall down at his feet and worship him. How lovely, yet touching, the spectacle! Then behold that child in after years, "conversing with the learned doctors of the Jewish nation, both hearing them and asking them questions!" And when he had grown to the stature of a man, follow him in his wanderings and learn the object of his mission and life. Behold him visiting the humble fishermen on the shores of Galilee, and bidding them to follow him. He seeks not the applause, nor courts the favor of the self-righteous Pharisees, nor wishes them to bestow their vain and false affections upon him. He seeks the haunts of the low and fallen in society,—bids them throw off the chains of sin, and come forth disengaged from the thralldom of iniquity. He becomes acquainted with the sick and afflicted,—heals their diseases, binds up their bruises, and tells them, "Go and sin no more." Those bowed beneath the weight of sorrow and grief, he cheers by kind words of peace, joy, and consolation. He meets the bereaved ones, mourning the loss of departed friends, and with a countenance radiant with heavenly goodness, love and power, says: "Weep not, they are not dead but sleep." He dries up their tears, and retiring to the grave of buried love, cries, "with a loud voice, come forth! When Lo! the bands of Death are broken,—the grave looses its grasp, and the dead arise. When questioned, why thus he dwelleth with publicans and sinners, list ye his answer? "They that are whole need not a physician, but they that are sick." That his life and teachings might be more easily comprehended, listen to the parable of the prodigal son,—and to the good Samaritan. He saw his brother man destitute, and afflicted, yet he passed not by on the other side, but bound up his wounds and poured the oil of consolation into his broken and troubled heart. Then follows the injunction, "Go thou and do likewise." Then behold our Redeemer in the garden of Gethsemane, after a life spent in suffering and privation, that he might the better raise man from his fallen position,—doomed by his enemies to the civil death of the cross, with a malefactor on either side! Yet what patient forbearance—what a meek and for



giving spirit does he manifest! In the last agonies of expiring breath, exclaiming, Father, forgive them, they know not what they do! Next read his resurrection from the Sepulchre, his appearing to his disciples, and his ascension to heaven. What a lesson we may learn from his life, death and resurrection. From his life, to live, not for ourselves, but our fellow-men, for the benefit of the human race, and to teach the fallen, and sin-blighted to throw off the mantles of iniquity and come forth in the native dignity of the man. From his death and resurrection, that we too must die; but, that he has inhabited the silent chambers of the tomb, robs death of its sting, and we almost wish the time was near, when we, too, might rest from our labors; for the knowledge of a resurrection sweetens the pain of dissolution.

Next comes the teachings of the Apostles,—but why should I tell you more? I would close, feeling my inability to do justice to so momentous a theme. I would only entreat you to peruse the contents of this holy Book. Make it the guide of your existence, the polar star of your pilgrimage. Study its sacred pages, and heed the instruction therein contained. Ever follow the example pointed out to us by Christ—walking in the footsteps of humility, meekness, charity and love; treating all mankind as brothers and adoring God as the great Father of all. May we read it faithfully and constantly, permitting not one day to pass without at least *one* treasure, secured from its exhaustless fount. Let us ponder upon its immortal truths, fearing not that its beauties will fade,—for they will glow brighter and still brighter, as we journey over life's rough sea, and should the relentless waves of adversity assail us, or sorrow and grief darken our steps, we shall find it an unfailing comfort to our souls. My young friends, if thus we live, when the messenger Death, shall claim us for his own, we can meet him with a smile, as the gate to those joys, a foretaste of which we have here received. Our last sun will set beneath the pleasing reflection, that it shall rise purified, regenerated and in eternal beauty, in another and holier clime.

L. E. B.

Hartwick Seminary, July 1849.

**DEATH OF CHAPMAN JOHNSON.**—This gentleman died at Richmond on the 12th inst., after a long illness, in the seventy-first year of his age.

NOTICES FOR THIS PAPER should be in our Office Monday a. m. to insure insertion.

#### NORTH BRANCH ASSOCIATION.

A Conference of this Association of Universalists will be held at Covington Corners, Tioga, Pa., the last Saturday and Sunday of July. Services will commence on Saturday at 10 1-2 o'clock A. M. All lovers of truth and righteousness are invited to attend and partake of the gospel feast.

H. E. WHITNEY, Standing Clerk.

#### NEW JERSEY STATE CONVENTION OF UNIVERSALISTS.

The Convention will hold its Annual Session on the first Wednesday and following Thursday, (1st and 2d) in August, 1849, at Newark, N. J.

Will the different Societies in the State appoint their delegates, and the friends generally attend the meeting, as the Universalists of Newark will greet you all with a warm welcome. JAMES GALLAGER, Stand. Clk.

#### RELIGIOUS NOTICES.

Br. Lyon will preach at Westport on the last Sunday of this month.

#### NOTICE.

The Connecticut Convention of Universalists will hold its annual Session in Norwich, on Wednesday and Thursday, 22d and 23d of August next. The Council will be organized at the Church, on Wednesday, at 9 o'clock, A. M. Public religious services will be held in the morning, afternoon, and evening of each day. Bro. Moses Ballou will deliver the Occasional Sermon.

Delegates from Hartford, Co. Association: H. B. Soule, A. L. Loveland, T. P. Abell, clerical; Martin Fancher, N. Granby, J. B. Clark, Poquonock; A. Woodruff, Hartford; W. Thayer, Winsted; W. Gladden, Berlin; W. S. Camp, Middletown, Lay.

Delegates from Southern Association: M. Ballou, J. J. Twiss, Henry Glover, clerical; B. Fuller, Westport; J. F. Lockwood, Stamford, J. P. Booth, Stratford, N. B. Dibble, Danbury; D. Pendleton, Bridgeport; Herman Fairchild, Newtown, Lay.

W. A. STICKNEY, Standing Clerk.

N. B. Will Trumpet please copy?

#### BUSINESS ITEMS.

Br. Usher, send Miscellany to Lewis Wood, Sharon, Potter Co., Penn., credit him \$1.00 and charge this office. Credit Mrs. Abigail Delavan, Genesee Falls, N. Y., \$1.00 and charge this office.

Br. Tompkins, credit Mrs. E. Dimming, Mount Morris, Livingston Co., N. Y., \$2.00 for the Repository, and charge this office.

#### MARRIAGES.

In Genoa, March 14th, by Rev. H. Boughton, Mr. Malachi W. Fish to Miss Jane Avery.

In Ledyard, on the evening of the same day, by the same, Mr. N. D. Lapham, to Miss Maria A. Shourds.

In Scipio, June 20th, by the same, Mr. H. K. Whelpley, to Miss Alphonse Akin.

In Scipio, July 4th, by the same, Mr. Sylvanus Holcomb, to Miss Elizabeth Babcock.

#### DEATHS.

In Genoa, June 14th, Mrs. Amelia Beardsley, in the 30th year of her age. Funeral on the 16th, and sermon by the writer. H. B.

In Scipio, May 10th, Mrs. Rachel Culver, wife of Ansel Culver, Esq., aged 52 years.

Mrs. C. was a member of the Universalist Society in Scipio, and the faith which she cherished, was exemplified by her in a virtuous and upright life. She was constant in her attendance upon Sabbath worship, and nothing seemed to give her more satisfaction than the privilege of laboring in the cause of impartial grace and truth. She died in the hope of a blessed immortality, lamented by a large circle of relations and by all who knew her. H. B.

In Newark, N. J., June 23d, Mrs. Mary Finch, of this city, in the 70th year of her age, widow of the late Joseph Finch, formerly of Cambridge, England. Her remains were taken to Mount Pleasant Cemetery.

In Norwich, Conn, July 13th, 1849, Sarah E. Tracy, wife of Charles Tracy, aged 28 years. Few have left the world thus early in life, awakening a more tender and painful regret, and leaving a more blessed and lasting memory, than this sister. Her moral constitution was eminently religious, trustful, devotional; her life serene; her habits and manners quiet and retiring; her disposition uniform, cheerful, kind, affectionate; and her death was beautiful with the perfect faith that hallowed it, and triumphant in the assurance that her temporal suffering would introduce her into a better world, where she should meet her kindred and friends who had gone before, and those who should subsequently follow, and, ultimately, all God's regenerated and enlightened universe. In her maiden years, as a teacher in our Sabbath all the relations of wife, mother, sister, and friend, and in all the conditions of joy and sorrow, bliss and pain, she was a worthy School; later in life, as a member of the Universalist church; and in model of the Christian woman. Her funeral was attended on the 14th inst., and the abundant consolations of our faith presented to her near and numerous kindred, by the writer of this notice; in addition to which, on the following day, it being the Sabbath, I preached a discourse adapted to the nature of the recent bereavement. Sister Tracy has left a husband and three young children, besides a large circle of more distant relatives and friends to mourn her temporal absence from their midst. Yet in the great Fountain of Consolation, shall they find strength to bow before God's decree in trust and hope. E. W. R.